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THE EVALUATIVE ATTITUDES OF JONATHAN
SWIFT

LEONARD W. FERGUSON



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THE EVALUATIVE ATTITUDES OF JONATHAN SWIFT*

LEONARD W. FERGUSON
Connecticut State College

Adopting, as a working hypothesis, Spranger's theory that men are to be understood through their evaluative attitudes, the writer proposes to estimate, in accordance with this theory, the relative prominence of the basic motives in the personality of Jonathan Swift.

Spranger (20) classifies all men into six general types: theoretic, economic, aesthetic, social, political, and religious. These represent basic interests in personality by which human behavior is to be explained. The reader unfamiliar with these types is referred to Spranger's original work, or to any recent textbook in social psychology (1).

As an aid in estimating the relative prominence of these motives in Swift's personality the writer employed *A Study of Values* (2), a test constructed for the express purpose of measuring these interests. Vernon and Allport (25) have shown this test to be successful in differentiating occupational groups, and it also has been found to correlate well with Strong's *Vocational Interest Test* (7, 8, 21). For these reasons *A Study of Values* may be considered fairly valid as a test of general interest factors in personality.

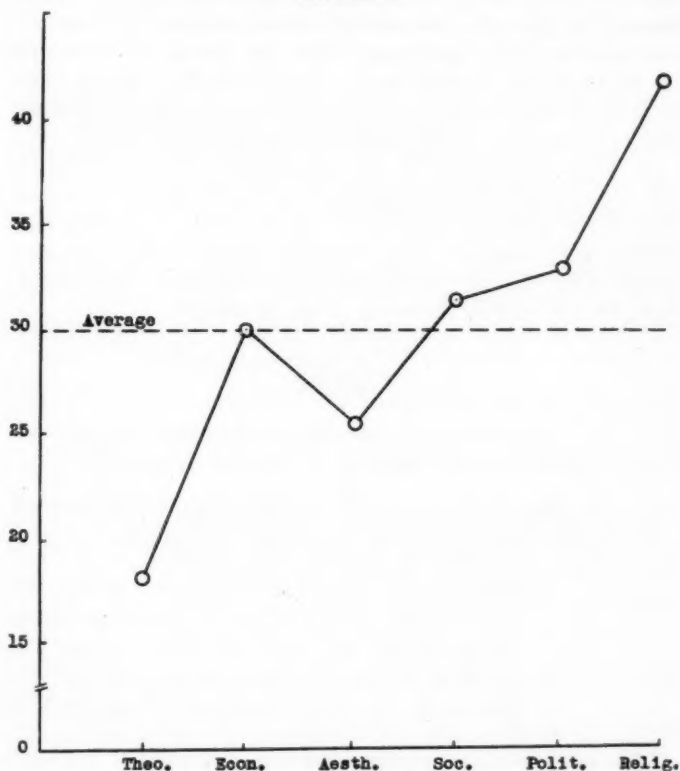
From various biographies, as well as from the works of Swift himself, data were secured which enabled the writer to fill out for Swift *A Study of Values*. It is hoped that by use of the standard set of questions furnished by this test, an impartial and fairly accurate evaluation of Swift's basic motives has been achieved. That such hope is not vain is indicated by the reliabilities of .77 for the theoretic, economic, aesthetic, and social scales; .84 for the polit-

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ical, and .87 for the religious scale. The reliability of the entire test is .81.¹

The results are shown in Figure 1. There it may be seen that

FIGURE 1



Profile of the Evaluative Attitudes of Jonathan Swift.

¹Adapting to this purpose the assumptions for the interpretation of r as a coefficient of determination (10, p. 305) the reliability of each scale was computed by finding the square root of the per cent of questions for which data were available. The reliability coefficients thus indicate completeness of data.

Swift was governed first of all by religious motives, secondarily and perhaps equally by political, social, and economic motives, then by aesthetic, and last of all by theoretic ones. The numerical scores are in order 42.0, 33.0, 31.5, 30.0, 25.5, and 18.0 for religious, political, social, economic, aesthetic, and theoretic scales respectively. Scores on the political, social, economic, and aesthetic scales do not differ significantly from the average, but scores on the religious and theoretic scales do so markedly.² In the interpretation of these scores it should be remembered that they indicate relative prominence of interests rather than absolute values.

In Table I are listed: (a) the questions of *A Study of Values*; (b) the responses characteristic of Swift; and (c) the references upon which decisions were based. All references to Swift's own works are by title, and unless indicated otherwise the pagination is that of the *Oxford Standard Edition* of his works. Other references are indicated by the names of the authors.

TABLE I

Questions and Characteristic Responses³
of Jonathan Swift on *A Scale of Values*

1. The main object of scientific research should be the discovery of pure truth rather than its practical applications.
 - (a) Yes: theoretic; (b) No: economic.⁴

References: *A Voyage to Brobdingnag* (Chap. III, p. 127; Chap. VII, p. 158); *A Voyage to Laputa* (Chap. II, pp. 186-7, 191, 195; Chap. IV, pp. 208-9; Chap. V, pp. 212-221); Masson (14, p. 14); Orrery (15, pp. 82-3); Quintana (16, pp. 20, 55).

²*A Scale of Values* was so constructed that scores above 37 and below 24 indicate significant deviations from average values.

³The items quoted from *A STUDY OF VALUES* by Allport and Vernon are reprinted by permission of, and special arrangement with Houghton Mifflin Company, publishers. Readers of this article who may be interested to score themselves on these items should secure a copy of this test with a manual of directions from the publishers. Thrice scoring tables are not presented here.

⁴The response characteristic of Swift is italicized.

2. Do you think it is justifiable for the greatest artists, such as Beethoven, Wagner, Byron, etc., to be selfish and negligent of the feelings of others?

(a) Yes: aesthetic; (b) No: social.

References: *A Voyage to the Houyhnhms* (Chap. VII, p. 310); *The History of the Second Solomon* (Scott, 18, vol. 11, pp. 153-8).

3. Because of the aggressive and self-assertive nature of man the abolition of war is an illusory ideal.

(a) Yes: political; (b) No: religious.

References: *A Letter from Captain Gulliver* (p. 7); *A Voyage to Brobdingnag* (Chap. VI, pp. 152-3; Chap. VII, pp. 156-7); *A Voyage to the Houyhnhms* (Chap. V, pp. 292-4; Chap. VII, p. 307; Chap. X, p. 332); *A Tale of a Tub* (p. 532); *A Meditation upon a Broomstick* (pp. 157-8); Quintana (16, p. 314).

4. If you were a university professor and had the necessary ability, would you prefer to teach:

(a) poetry: aesthetic; (b) chemistry and physics: theoretical.

References: *A Voyage to the Houyhnhms* (Chap. IX, p. 325; Chap. X, p. 331); Ball (3, pp. 1-2); Cox (5, p. 340); Craik (6, pp. 13, 498, 513); Gwynn (11, p. 60); Quintana (16, p. 29); Rossi and Hone (17, p. 74); Scott (18, v. 1, p. xx).

5. Under circumstances similar to those of Qu. 4, would you prefer:

(a) economics: economic; (b) law: political.

References: *A Voyage to the Houyhnhms* (Chap. V, pp. 296-7; Chap. X, p. 331); Craik (6, 335); Quintana (16, Chap. II, Book IV).

6. Which of these character traits do you consider the more desirable:

(a) high ideals and reverence: religious; (b) unselfishness and sympathy: social.

References: *A Voyage to the Houyhnhms* (Chap. VIII, pp. 319-20; Chap. IX, p. 325; Chap. X, p. 331; Chap. XII, p. 351); Ball (3, p. 179); Collins (4, p. 12); Craik (6, pp. 81-2, 118, 255); Gwynn (11, pp. 50, 240, 286); Orrery (15, p. 136); Quintana (16, p. 102); Scott (18, vol. 1, pp. xxiv, xxvi; vol. 11, p. 387); Thackeray (23, pp. 6, 20).

7. In a paper such as the *New York Sunday Times*, are you more interested in the section on picture galleries and exhibitions than in the real estate sections and the account of the stock market?

(a) Yes: aesthetic; (b) No: economic.

References: None.

8. Is a person who analyzes his emotions likely to be less sincere than one who is not so reflective?

(a) Yes: social; (b) No: *theoretic*.

References: Craik (6, pp. 81, 180, 300, 498); Orrery (15, p. 3); Quintana (16, p. 182); Rossi and Hone (17, p. 106).

9. If you should see the following news items with headlines of equal size in your morning paper, which would you read the more attentively:

(a) Great improvement in market conditions: economic;

(b) *Protestant leaders to consult on reconciliation: religious.*

References: *A Tale of a Tub*.

10. Under circumstances similar to those of Qu. 9:

(a) *Threat to constitutional government in Germany by a dictator: political*; (b) Physicists make important discoveries concerning the structure of atoms: *theoretic*.

References: *A Voyage to Laputa* (Chap. VII, p. 233); Craik (6, p. 85); Quintana (16, pp. 135-6).

11. When you visit a cathedral are you more impressed by a pervading sense of reverence and worship than by the architectural features and stained glass?

(a) Yes: religious; (b) No: aesthetic.

References: None.

12. Do you believe that contemporary charitable policies should be curtailed because they tend to undermine individual initiative?

(a) Yes: political; (b) No: social.

References: *On the Death of Mrs. Johnson* (p. 398); Collins (4, p. 12); Gwynn (11, p. 240); Johnson (12, p. 365); Scott (18, vol. 1, pp. xxiv, xliii); Smith (19, pp. xxviii, 108).

13. All the evidence that has been impartially accumulated goes to show that the universe has evolved to its present state in accordance with mechanistic principles, so that there is no need to assume a first cause, cosmic purpose, or God behind it.

(a) Yes: theoretic; (b) No: religious.

References: *A Discourse on the Mechanical Operation of the Spirit*; Quintana (16, p. 151); Rossi and Hone (17, p. 110).

14. In your opinion, has general progress been advanced more by:

(a) the freeing of slaves, with the enhancement of the value placed on individual life: social; (b) the discovery of the steam engine, with the consequent industrialization and economic rivalry of European and American countries: economic.

References: None.

15. If you had the opportunity, and if nothing of the kind existed in the community or college where you lived, would you prefer to found:

(a) a debating society: political; (b) a classical orchestra: aesthetic.

References: *A Proposal for Correcting, Improving, and Ascertaining the English Tongue* (Scott, 18, vol. 11, pp. 5-21); *A Vindication of His Excellency John, Lord Carteret* (Scott, 18, vol. 7, p. 238); Quintana (16, p. 216); Rossi and Hone (17, p. 100).

16. At an exposition, do you chiefly like to go to the buildings where you can see:

(a) automobiles: economic; (b) scientific apparatus or chemical products: theoretic.

References: None.

17. Would you prefer to hear a series of popular lectures on:

(a) *the progress and needs of social service work in the cities of your part of the country*: social; (b) contemporary painters: aesthetic.

References: Swift's numerous publications relating to the social and economic welfare of Ireland, among them being *A Modest Proposal for Preventing the Children of Ireland from being a Burden to Their Parents or Country*, the *Drapier* letters, and *A Short View of the State of Ireland*. Craik (6, Chap. XIII); Quintana (16, p. 345).

18. Under similar circumstances, would you choose:

(a) *the comparative development of the great religious faiths*: religious; (b) the comparative merits of the forms of government in Britain and in the United States: political.

References: *A Tale of A Tub*.

19. If you had some time to spend in a waiting room, and there were only these two magazines to choose from, would you prefer:

(a) The Scientific American: theoretic; (b) Arts and Decorations: aesthetic.

References: None.

20. Would you encourage your children, while at school, to:

(a) try to make several teams: political; (b) have vocational training: economic.

References: None.

21. The aim of the churches at the present time should be:

(a) to bring out altruistic and charitable tendencies, and to urge people to think more of the good of others: social; (b) *to convey spiritual worship, and a sense of com-*

munion with the highest: religious.

References: *Thoughts on Various Subjects* (Scott, 18, vol. 1, p. 283); Craik (6, pp. 162-3).

22. Are our modern and scientific developments signs of a greater degree of civilization and culture than those attained by any previous race, the Greeks, for example?

(a) Yes: economic; (b) No: aesthetic.

References: *A Voyage to Laputa* (Chap. IV, pp. 209-10; Chap. V, pp. 212-221; Chap. VIII, pp. 235-37); *A Tale of A Tub* (pp. 439, 460); *A Battle of the Books*; Craik (6, p. 69).

23. You are asked to wait for a few minutes in a strange living room; are you more likely to judge:

(a) the owner's knowledge and intellectuality as shown by the books in his book-cases: theoretic; (b) his friendliness and hospitality as shown by the photographs on the walls, and the general comforts of the room: social.

References: None.

24. The world would be a much better place if we took to heart the teaching, "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."

(a) Yes: religious; (b) No: economic.

References: *A Voyage to Lilliput* (Chap. VI, p. 65).

25. Are you more interested in reading accounts of the lives and works of men such as:

(a) *Aristotle, Plato, and Socrates*: theoretic; (b) *Alexander, Julius Caesar and Charlemagne*: political.

References: *A Voyage to Laputa* (Chap. VII, pp. 232-3; Chap. VIII, pp. 234-5); *A Discourse of the Contests and Dissensions between the Nobles and the Commons in Rome* (Scott, 18, vol. 1, pp. 231-270); Craik (6, p. 57).

26. Taking the Bible as a whole, one should regard it from the point of view of its beautiful mythology and literary style rather than as a spiritual revelation.

(a) Yes: aesthetic; (b) No: religious.

References: Quintana (16, pp. 55, 73, 151).

27. Since the class or social status to which a man belongs depends mainly upon his push and ability, it is just that a small proportion of the populations should be very rich.

(a) Yes: political; (b) No: social.

References: *A Letter from Captain Gulliver* (p. 5); *A Voyage to Lilliput* (Chap. VI, p. 65); Quintana (16, p. 322).

28. If you were given certain topics on which to write an essay, would you choose:

(a) the rôle of church-going in religion: religious; (b) *the defects of our present education systems: theoretic.*

References: *An Essay on Modern Education* (pp. 75-84); *A Sermon Upon Sleeping in Church* (Scott, 18, vol. 4, pp. 222-230); Collins (4, p. 43); Gwynn (11, p. 83).

29. Under similar circumstances would you choose to write about:

(a) *the best way to distribute one's income between, say, the necessities of life, luxuries and savings: economic;* (b) the personality of some close friend of yours: social.

References: *The Journal to Stella* (Scott, 18, vol. 2, p. 53); Craik (6, p. 454).

30. When witnessing a gorgeous ceremony (ecclesiastical or academic, induction into office, etc.) are you more impressed by:

(a) the unified idea or institution which the group represents: political; (b) the color and pageantry of the occasion itself: aesthetic.

References: None.

PART 2

1. Do you think that a good government should aim chiefly at:—

- (a) more aid for the poor, sick, and old: social, 2.5.³
- (b) the development of manufacturing and trade: economic, 2.5.
- (c) introducing more ethical principles into its policies and diplomacy: religious, 1.
- (d) establishing a position of prestige and respect among nations: political, 4.

References: *A Voyage to Brobdingnag* (Chap. VI, pp. 150-1; Chap. VII, pp. 156, 158); *A Voyage to Laputa* (Chap. VI, pp. 222, 227; Chap. VIII, pp. 237-8); *A Voyage to the Houyhnhms* (Chap. V, pp. 295-6; Chap. VI, pp. 302-5; Chap. VII, pp. 308-9, 312); *A Voyage to Lilliput* (Chap. III, pp. 41-2; Chap. VI, p. 66); Craik (6, pp. 76, 125, 238); Gwynn (11, p. 141).

2. In your opinion, can a man who works in business for his living all the week best spend Sunday in:—

- (a) trying to educate himself by reading serious books: theoretic, 3.
- (b) trying to win at golf, or racing: political, 3.
- (c) going to an orchestral concert: aesthetic, 3.
- (d) hearing a really good sermon: religious, 1.

References: *A Sermon Upon Sleeping in Church* (Scott, 18, vol. 4, pp. 222-230).

3. If you could influence the educational policies of the public schools of some city, would you undertake:—

- (a) to promote the study and performance of drama: aesthetic, 2.5.
- (b) to develop cooperativeness and the spirit of service: social, 1.

³The rank order of the statement. In all cases for which no data were available, equal ranks were assigned.

(c) to provide additional laboratory facilities: theoretic, 4.

(d) to promote school savings banks for education in thrift: economic, 2.5.

References: *An Essay on Modern Education*; *A Voyage to Lilliput* (Chap. VI, p. 68); Quintana (16, pp. 20, 55).

4. Do you prefer a friend (of your own sex) who:—

(a) is efficient, industrious, and of a practical turn of mind: economic, 4.

(b) is seriously interested in thinking out his attitude toward life as a whole: religious, 3.

(c) possesses qualities of leadership and organizing ability: political, 1.

(d) shows refinement and emotional sensitivity: aesthetic, 2.

References: Ball (3, pp. 10-11, 103); Craik (6, pp. 131, 217-19, 433-4); Orrery (15, p. 24); Quintana (16, p. 110).

5. If you lived in a small town and had more than enough income for your needs, would you prefer to:—

(a) apply it productively to industrial development: economic, 3.

(b) help to endow the church to which you belong: religious, 1.5.

(c) give it to a university for the development of scientific research: theoretic, 4.

(d) devote it to hospitals: social, 1.5.

References: Craik (6, pp. lx, 449, 496); Scott (18, vol. 11, pp. 404-418); See also the references listed for Qu. 1, in Part 1.

6. When you go to the theater do you, as a rule, enjoy most:—

(a) plays that treat the lives of great men: political, 2.5.

(b) ballet or similar imaginative performance: aesthetic, 2.5.

(c) play with a theme of human suffering and love: social, 2.5.

(d) problem plays that argue consistently for some point of view: theoretic, 2.5.

References: None.

7. Assuming that you are a man with the necessary ability, and that the salary for each of the following occupations is the same, would you prefer to be:—

(a) mathematician: theoretic, 4.

(b) sales manager: economic, 3.

(c) clergyman: religious, 1.

(d) politician: political, 2.

References: Ball (3, p. 27); Greene (9, p. 164); Collins (4, pp. 31-2); Craik (6, pp. 46, 261, 501, 515); Orrery (15, pp. 3, 18, 36, 156); Quintana (16, pp. 73, 332); Rossi and Hone (17, pp. 100, 116); Scott (18, vol. 11, pp. 367-382).

8. If you had unlimited leisure and money would you prefer to:—

(a) make a collection of fine sculptures or paintings: aesthetic, 4.

(b) establish a mental hygiene clinic for taking care of the maladjusted and mentally deficient: social, 1.

(c) aim at a Senatorship, or a seat in the Cabinet: political, 2.

(d) enter into banking and high finance: economic, 3.

References: Craik (6, pp. 52, 326, 449, 496); Scott (18, vol. 11, pp. 404-418).

9. At an evening discussion with intimate friends of your own sex, are you most interested when you talk about:—

(a) the "meaning" of life: religious, 3.

(b) philosophy and psychology: theoretic, 4.

(c) literature: aesthetic, 1.

(d) socialism and social amelioration: social, 2.

References: Craik (6, pp. 39, 256-7, 281, 335, 391, 412, 451); Gwynn (11, pp. 11, 32, 42); Or-

rery (15, p. 6); Quintana (16, pp. 246-272, 332, 345); Rossi and Hone (17, pp. 68, 100, 101); Walker (26, p. 188).

10. Which of the following would you prefer to do during part of your next summer vacation (if your ability and other conditions would permit):—
- (a) write and publish an original biological essay or article: theoretic, 2.5.
 - (b) stay in some secluded part of the country where you can appreciate fine scenery: aesthetic, 2.5.
 - (c) go in for a local tennis or other athletic tournament: political, 2.5.
 - (d) get experience in some new line of business: economic, 2.5.

References: None.

11. Do great exploits and adventures of discovery such as Lindbergh's and Byrd's seem to you significant because:—
- (a) they represent conquests by man over the difficult forces of nature: political, 2.5.
 - (b) they add to our knowledge of mechanics, geography, meteorology, etc.: theoretic, 2.5.
 - (c) they weld human interests and international feelings throughout the world: social, 2.5.
 - (d) they contribute to the ultimate revelation of the meaning of the universe: religious, 2.5.

References: None.

12. Should one guide one's conduct according to, or develop one's chief loyalties toward:—
- (a) one's religious faith: religious, 1.
 - (b) ideals of beauty: aesthetic, 3.
 - (c) one's business organization and associates: economic, 2.
 - (d) society as a whole: social, 4.

References: *A Voyage to Brobdingnag* (Chap. I, pp. 101-2; Chap. III, p. 123; Chap. VI, p. 154; Chap. VII, p. 160; Chap. VIII, p. 173); *A Voyage*

to the *Houyhnhms* (Chap. I, p. 266; Chap. II, pp. 273-4; Chap. III, pp. 278-9, 282; Chap. IV, pp. 289-90; Chap. V, p. 294; Chap. IX, p. 322; Chap. X, pp. 330, 331); Ball (3, pp. 27, 59); Collins (4, p. 57); Craik (6, pp. 96, 99, 144-7, 261, 390, 488, 501); Greene (9, pp. 164, 166-7); Gwynn (11, pp. 55, 126, 140-1); Johnson (12, pp. 367-8); Orrery (15, pp. 36, 38, 73); Quintana (16, pp. 69, 121, 197, 200, 275, 293, 294, 314, 321); Rossi and Hone (17, pp. 110, 129, 141, 148-9, 337); Scott (18, vol. 1, pp. xxvi-xxvii); Thackeray (23, p. 9); Thomas (24, pp. 247, 263); Walker (26, pp. 185, 192-3).

13. To what extent do the following famous persons interest or attract you:—

- (a) Florence Nightingale: social, 2.5.
- (b) Napoleon: political, 2.5.
- (c) Henry Ford: economic, 2.5.
- (d) Charles Darwin: theoretic, 2.5.

References: None.

14. If you should marry (or are married) do you prefer a wife who:—

- (a) can achieve social prestige, commanding admiration from others: political, 1.
- (b) likes to stay at home and keep house: social, 3.
- (c) is fundamentally spiritual in her attitude toward life: religious, 3.
- (d) is gifted along artistic lines: aesthetic, 3.

References: *A Letter to a Young Lady on Her Marriage* (pp. 61-2); *On the Death of Mrs. Johnson* (p. 393); Orrery (15, p. 13); Quintana (16, pp. 278-9); Scott (18, vol. 1, p. 1; vol. 11, pp. 147-150).

15. Viewing Leonardo da Vinci's picture—The Last Supper—would you tend to think of it:—

- (a) as expressing the highest spiritual tendencies and emotions: religious, 2.5.

(b) as one of the most priceless and irreplaceable pictures ever painted: economic, 2.5.

(c) in relation to Leonardo's versatility and its place in history: theoretic, 2.5.

(d) as a masterpiece of design, 2.5.

References: None.

From this table, in addition to the numerical scores already discussed, one also may get a qualitative picture. Such a picture gives concreteness to the quantitative results, but, as a whole, is of less value in estimating the relative importance of generalized motives than the former.

Swift would have preferred reading about Protestant reconciliation rather than about improvement in market conditions; he would have preferred reading about threats to constitutional government rather than about physicists' discoveries concerning the nature of atoms; and he would have preferred reading accounts of the lives and works of such men as Aristotle, Plato, and Socrates rather than those of Alexander, Julius Caesar, and Charlemagne.

If a series of popular lectures had been offered Swift would have preferred one on the progress and needs of social service work to one on contemporary painters; and under like circumstances would have preferred one on the comparative development of the great religious faiths to one on the comparative methods of government.

Swift would have preferred to write on the defects of the educational system rather than on the rôle of church-going in religion; and he would have preferred writing on the distribution of one's income between the necessities of life, luxuries, and savings rather than on the personality of a close friend.

It was not justifiable, according to Swift, for great artists to be negligent of the feelings of others; and unselfishness and sympathy he considered more desirable character traits than high ideals and reverence. Because of the aggressive and self-assertive nature of man he thought the abolition of war an illusory ideal. He did not think that one who analyzes his emotions was any less sincere than one who did not; and he did not believe that contemporary charitable policies should be curtailed.

Swift thought the world would be a much better place if people took to heart the teaching "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven" . . . etc.; he thought the aim of churches should be to convey spiritual worship and a sense of communion with the highest rather than to attempt to bring out altruistic and charitable tendencies; taking the Bible as a whole, he did not consider it as beautiful mythology rather than as spiritual revelation.

If Swift had been a university professor he would rather have taught poetry than physics or chemistry; he would have preferred teaching economics to law. If nothing of the kind had existed in the college he would have preferred founding a debating society rather than a classical orchestra.

The main object of scientific research was not, according to Swift, the discovery of pure truth rather than its practical applications; he did not believe that the universe had evolved to its present state in accord with mechanistic principles, thus doing away with the necessity of assuming a God; he did not believe our modern developments a sign of a greater degree of civilization than those attained by any previous race.

Swift thought a good government, first of all, should aim at introducing ethical principles into its policies and diplomacy, and last of all at establishing a position of prestige and respect among nations. Between each of these extremes lay the aims of providing more aid for the poor, sick, and old; and the developing of manufacturing and trade.

If Swift could have influenced the educational policies of schools he would have undertaken, first of all, to develop cooperativeness of spirit and service; secondarily, to promote school savings banks for education in thrift, and to promote the study and performance of drama; and, last of all, to provide additional laboratory facilities.

Swift's excess income first was used to endow his church and to establish hospitals; secondarily, it would have been applied to industrial development; and last of all, would he have given it to a university for scientific research. He would have preferred establishing a mental hygiene clinic to aiming at a seat in the Cabinet, and the latter to entering into banking and finance, and this to making a collection of sculptures or paintings.

Swift preferred for personal friends those who possessed qualities of leadership; secondly, those of refinement and emotional sensitivity; thirdly, those seriously interested in thinking out their attitude toward life as a whole; and lastly, those who were efficient, industrious, and of a practical turn of mind. At evening discussions with these friends he preferred talking about literature rather than about socialism and social amelioration; about this rather than about the "meaning" of life, and about the latter rather than about philosophy and psychology.

Swift preferred being a clergyman to being a politician; this in turn to being a sales manager; and this to being a mathematician. He thought one should guide his conduct in accord with his religious faith rather than in accord with his business organization and associates; in accord with the latter rather than in accord with the ideals of beauty; and in accord with these rather than in accord with the precepts of society as a whole.

In reading this qualitative description of Swift it should be remembered that it is based solely upon the alternatives suggested by the questions in *A Study of Values*, thus the alternative suggested as being characteristic of Swift is so, only in reference to the rejected alternative or alternatives. That alternatives not suggested by this test might have been preferred to any of those contained in it, is quite likely, but in order to make possible the quantitative evaluation of Swift's attitudes the analysis necessarily had to be confined to the alternatives suggested in the test.

In conclusion it may be pointed out that the above characterization does not at all harmonize with that given by Rossi and Hone (17) who contend that Swift was an Egotist. To be the Egotist they contend he should have had a much higher aesthetic score. If Swift is to be given a name the writer would prefer to call him an *immanent mystic*, i.e., one who finds his most absolutely satisfying value experience in the sphere of religion—not in the Faustian sense of seeing something divine in every event—but one who finds his religious experience in the affirmation of life and in active participation therein.

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